

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXIV.

HARTFORD, FRIDAY, DECEMBER 5, 1845.

NEW SERIES. VOL. VIII. NO. 39.

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE, CORNER MAIN AND AVENUE STREETS.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail, at \$2.00, payable in advance, with a discount of twelve and a half per cent, to Agents becoming responsible for six or more copies.
Advertisements will be inserted on the usual terms of advertising in this city.
All communications on subjects connected with the paper, should be addressed to BURR & SMITH, post paid.

For the Secretary.

Death.

How beautiful is Death!
Triumphant on that aged brow,
As if an arrow spent without
Its quiver, had gently done the work,
And laid the good man down to rest.

His lamp was ever burning,
And at midnight lo! the summons came—
"Thy Master standeth at the door,"
To cheer thy sainted spirit as it wings
Its way back to the throne of God.

Was there no anguish
In that parting hour, blest Saint?
No trembling of the flesh, or ties of
Kindred that would chain thee down
To earth? No, loved disciple,
Thou didst meet the bitter wave of Death
With joy; leaving upon the wreck of earthly
Form that sweet expression of thy life
To perish in the silence of the grave.

Peace to thy sainted memory—
We will linger oft upon that holy spot,
Where "dust to dust" must mingle,
And if the Christian's light which shone on thee
Will mark our pathway to the tomb,
As peaceful as thy spirit's course,
We have not lived in vain.

Hartford, 26th Nov. 1845. W.

For the Christian Secretary.

"Christ is All."

"Let the coming sinner, therefore, seek
after more of the good knowledge of Je-
sus Christ; press after it; 'seek it as sil-
ver, and dig for it as for hid treasure.'"
This will enable him to make these
things grow strong."

Bunyan's Come and Welcome.

"Christ is all," wrote the great apostle
to the Gentiles, prompted by the spirit of il-
lumination; and as that declaration has
sounded down over the lapse of eighteen
centuries, what constant witnesses have
arisen for its truth! How many eyes have
read that sentence, while as the heart re-
ceived the inspired word, it bounded in
sympathy. Yea, is its ready reply: He is
the Alpha and the Omega, the beginning
and the ending, the first and the last; all,
and in all, and over all, God blessed forever
more.

But this is a great truth to learn, for
though simple, clear and plain as the noon-
day sun; yet are we wonderfully dull
scholars at the study. Before we can be
made to learn it, how often must we be
chastised, how bitterly reproved, how
threatened, commanded, and entreated.
Alas for our stupid apprehensions, our be-
nighted understandings!

Yet we know nothing comparatively, till
this is learned. Before this great knowl-
edge, all the depths of human wisdom, all
the researches and discoveries of science,
all the store-houses of earthly understand-
ing, are utter ignorance. The most giant
mind that ever put forth its stupendous
efforts in a clay tenement, was but a poor
deluded fool, if it failed to know this.
The soul possessed of the greatest acquire-
ments from the fields of knowledge, till the
whole cycle of human sciences was fa-
miliar as household words, was yet dwelling
in the thick darkness of besotted ignorance,
till the light of this glorious truth dawned
upon it.

It involves and implies other perception,
of unspeakable value. He who has found
that Christ is all, must of necessity have
learned that he himself is nothing. He
must have attained that most difficult per-
haps of all knowledge; even some acquaint-
ance with that wonderful heart of his, al-
though deceitful above all things. He must
have acquired the skill to detect some of
its subtleties, to follow some of its secret
mysterious windings.

O the blessed state of those souls to
whom Christ is all! What teachings have
they received, what a Tutor are they still
under! If they know and feel this, and
in the midst of temptation, surrounded by
things seen and temporal, and never hav-
ing, (save with the eye of faith,) beheld
Him whom their soul loveth; what must be
their emotions, when they shall meet Him
face to face, as a man talketh with his
friend! When the glories of beatific
vision shall burst on eyes no longer earth-
clouded; when they shall see Him as He
is!

Yet how imperfectly is this great truth
comprehended. If we are His disciples,
we know and feel that Christ is all, and our
salvation and all our desire; but is not the
truth nevertheless very imperfectly under-
stood! The penitent who first receives
into his heart in the midst of sorrow and
despair, the glorious assurance that one

has already been wounded for his transgres-
sions and bruised for his iniquities, that so
by His stripes, he may be healed; will feel
that this Friend is all, but he is very much
mistaken, if he supposes that he has any
more than *begun* to learn a great lesson.

As he presses on, more and more knowl-
edge of this will be his. When gloomy
fears, like raging billows, shake the anchor
of his hope, as he feels that God is a con-
suming fire, and his transgressions mount
for everlasting fuel to so dread a flame; as
he feels exposed to the tempest of just
wrath, how does he rejoice to feel Christ a
continual Covert. While lover and friend
is put far from him, and his acquaintance
into darkness, or his heart bleeds from any
other sorrow, or is faint with conflict, how
sweet to go and rest under the shadow of
that sheltering Rock. When fresh sins
stain his conscience, and mar his peace,
and he sees how he can do nothing towards
purification though he "wash with nitre and
take much soap;" how dear the waters of
that Fountain, opened for sin and for un-
cleanness. At times the poverty of his
soul distresses. He feels wounds and
weakness, and little else. Thus moaning
in deadly sickness, he will delight to look
upon Christ as a Physician. Walking in
pain, he is supported by his Divine Hope.

In a horror of thick darkness which may
at times overshadow him, he finds Christ
the True Light. In these varied aspects
we have tried to represent Him, but He is
in all things ours, who believe. To our
weakness He is everlasting strength, to our
ignorance and folly, perfect wisdom, to our
guilty need, divine righteousness and sanc-
tification, to all our utter ruin and condem-
nation, perfect, free, full redemption. Is
he worthy to be trusted? If he is not ALL,
in what respect is it, that he fails? Is it in
any want we have for soul, or body, things
temporal or spiritual, present or to come?

Do we sufficiently realize that every
earthly blessing is only ours, through the
atonement of Christ? When we look upon
beloved friends, and bless God for the
boon of their companionship; are we apt
to remember that but for Christ no such
mercy could have "survived the fall," but
we must all have been hateful and biting
one another? When the sweet elasticity
of health and ease abide in these mortal
houses of ours, do we often enough reflect
that such a good gift is only because "Him-
self beat our sicknesses?" When home and
shelter, food and raiment, supply all our
need, does the song of thanksgiving arise
with due consciousness that these gifts of
Providence are such solely through Him
who had not where to lay His head?

So infinitely perfect and glorious in
Himself, and so sweetly and inexpressibly
adapted to us, in our helplessness, in all
possible respects, can any mortal language
even begin to express the preciousness of
such a Saviour, or the guilt attached to the
smallest act of disobedience!

Our Shepherd, our husband, and friend,
Our Saviour from sin and from thrall;
Our hope from beginning to end,
Our portion, our Lord, and our all."

S. E. L.

For the Christian Secretary.

Church Order, Discipline, &c.—No. 3.

In proceeding to a more direct view of
church discipline, I shall not attempt to
enumerate or transcribe all passages of
scripture, giving direction for censure, ex-
clusion, &c. Each one can read for him-
self. There were practices censured by
the apostle, as eating meat in the idol's
temple, which do not now occur, especial-
ly in this country. On the other hand,
there may be crimes practiced now, which
were not in those days, and of course not
mentioned. Any act which brings reproach
upon the cause of religion, or injures oth-
ers by evil examples, or which proves a
stumbling-block to those who are without,
I conclude should be considered a disciplin-
able offense.

Leaving this, I attend to the importance
of strict discipline—of promptness and deci-
sion—the order to be observed, and the ob-
ject which should ever be in view.

The design should be, the reformation
and benefit of the member censured, and
of all the church. Except in cases of gross
immorality, such crimes as are denominated
by civil law "capital offenses," the object
should be to restore the offender. Differ-
ence of opinion may exist on the subject of
such crimes. My own opinion is, that such
offenders should be at once excluded. Such
an act, if rightly viewed by the offender,
would be most likely to bring him to re-
pentance. The church declares to him
her abhorrence of the crime. If he has
any confidence in the church, it will cause
him to take a similar view of the subject.
By such an act, the church would appear
in a favorable light before the world. If I
had an opportunity to visit a criminal, I
should endeavor to do all I could to bring
him to repentance; but I should be very re-
luctant to have a member of the church to
which I belonged, executed, or sent to the
penitentiary. Others may view it differ-
ently; but I could not consent to baptize
or administer the ordinance of the Supper

to one about to be executed for a gross
crime. Punishment by military law, in
some countries, might be an exception; but
I am viewing crimes punishable by the civil
law. Such as consider baptism and the
supper as sealing or saving ordinances, may
properly do this; but viewing these ordi-
nances differently, I should of course act
differently.

I now return from this digression. Every
act of discipline, except for gross crimes,
should be designed to restore the offender.
Paul writes, "Brethren, if a man be over-
taken in a fault, ye which are spiritual, re-
store such an one in the spirit of meekness."
By "restore," I do not understand merely to
declare one in fellowship, who has been ex-
cluded. Every member who has been
guilty of a disciplinary offense, is in a cer-
tain sense out of fellowship as soon as the
church know it. If it be absenting from
the church, the very act declares non-fel-
lowship. All labor, therefore, should be
to restore. Exclusion should be with a view
to benefit and restore, so far as the nature
of the crime and the purity of the church
will admit. It is declaring that we have
come to the end of labor, hoping and pray-
ing that the act representing the offender
as incorrigible, may be salutary.

It is an entire mistake to class, excluding
a church member, with executing a criminal.
Romanists, and such as sympathize
with them, may talk of church anathemas,
but Baptists should show a different spirit.
Some may talk of "delivering to Satan,"
and "leaving to the uncovenanted mercies
of God," and I have heard Baptists talk
of "the curse of heaven following excluded
members." God may punish for crimes in
this world, and often does; but he is not
confined to excluded members. No doubt
crimes calling down the vengeance of heav-
en, are frequently committed by church
members, and yet the church never know
that such crimes have been perpetrated.

I am sensible that the 5th chapter of 1
Cor. is quoted by papists and others, who
talk about "delivering to Satan," &c. In my
view, no part of that chapter commands
exclusion directly, except the last verse.
It would not comport with the plan of these
papers to give an extended exegesis of this
chapter. Suffice it to remark, that the
apostle had power to work miracles, and
smite with diseases and death; as Peter in
the case of Ananias and Sapphira. Paul
had this power; he could, and I suppose
did use it, in smiting the offender at Corinth
with some awful disease, which he calls
"delivering such an one unto Satan, for the
destruction of the flesh." It was designed
to bring the offender to a sense of his wicked-
ness, and lead him to repentance, "that
the spirit may be saved." It would also
convince the church that their "glorying
was not good," and with subsequent argu-
ments, prepare them for the command,—
"Put away from among yourselves that
wicked person,"—exclude him.

Instances of the salutary effect of exclu-
sion might be mentioned. My readers,
many at least, are familiar with the history
of a man who was excluded for covetous-
ness, from a church in this State; but
on confession and evidence of penitence,
he was restored; and from that time to his
death, was a man of liberality. The books
of the treasures of several of our benevo-
lent institutions witness his liberal benefac-
tions.

The writer has been acquainted with a
man who in early life united with a Baptist
church in Massachusetts. Soon after this,
he removed to Ohio, then a wilderness. He
lived there several years, was prospered in
business, and became a man of wealth.
But alas! kept his light hid, and was not
known as a Christian, though God poured
out His Spirit and revived his work all
around him. He was not immoral, but did
not appear on the Lord's side. In due
time, however, the attention of the wan-
derer was arrested. He confessed to God
and promised reformation;—he commenced
in his own family, and erected the fam-
ily altar. He then went through the neigh-
borhood and made humble confession to
all. He then invited his neighbors to his
house for prayer and conference, as there
was no house of worship in the place, or
settled minister of any denomination. The
next subject claiming his attention was
church membership. He supposed, as well
he might, that the church had excluded
him, as several years had elapsed, and he
had neither visited nor corresponded with
the church. He visited the place of his na-
tivity, and found as he expected, that he
had been excluded. He confessed his
faults, satisfied the church of his penitence,
and was restored. He then took a letter
and returned, and a church was soon after
gathered in the village where he resided,
then the county seat of — county. He
then, at his own expense, erected a house
of worship, which must have cost from
\$2000 to \$3000, and gave the use of it to
the church and congregation. He retained
the fee in his own hands for several
years, but decided it to the church before
his death, or left it to them as a legacy—I
think the former. He lived respected as a
citizen and a Christian, and died lamented.
His house was the home of traveling minis-

ters, particularly of his own denomination,
and continues to be so by his worthy widow
who survives him.

These remarks and narratives are not
designed to encourage offenders, or to ren-
der them indifferent about their place in
the church, but to encourage churches to
faithfulness, and to dissuade them from that
carelessness and neglect which is so com-
mon; also to condemn the policy of retain-
ing members whose walk renders them un-
worthy, and to expose what I conceive to
be an error in relation to the design of ex-
clusion. If, as above stated, all discipline
should be for the good of the delinquent,
and to bring about his restoration, shall I
then be considered dogmatical, if I express
my entire disapprobation of a course too
often pursued? A member has committed
acts by which fellow members are grieved,
but all neglect him. Perhaps there
may be some backbiting, and not a little
tattling, under the semblance of grief, but
calculated to produce alienation of feeling.
At length the conclusion and resolution is
formed, "that member must go out of the
church." Discipline is commenced and
carried through for that express object, and
it is accomplished—the member is exclu-
ded. But the design has been wrong, and
wrong steps have been taken. Others are
dissatisfied, parties are formed and arrayed,
and one exclusion makes way for an-
other, &c. &c.

Nothing is more common than for mem-
bers to absent themselves from the ordi-
nance of the Supper. Such are too much
neglected. Their excuses are usually un-
reasonable and insufficient. No valid ex-
cuse can be given for such covenant-break-
ing, except the member disbelieves the
whole church, or has injured a member,
and has been unable to make satisfaction.
In that case, "If thou bring thy gift to the
altar, and there rememberest that thy brother
hath against thee, leave there thy gift," &c.
But how common is it for ab-
sentees to give as a reason, "I am tried
with such a one." The church, instead of
accepting such an excuse, ought immedi-
ately to file two charges against such a
member. First, disobeying the command
of Christ; and secondly, absenting from the
church. I submit whether every church
ought not to have a standing rule, that any
member absent from communion a certain
number of times in succession, shall be en-
quired after, unless it is known that such
member is sick, or absent from home. E.

For the Christian Secretary.

Revivals in the Carolinas, Tennessee and Alabama.

It is with gratitude to God that, while
such a cloud of spiritual darkness is brood-
ing over our land, our eye can now and
then rest upon a bright spot where, like
Goshen, there is light. Let Christians be
earnest in prayer and effort, and we shall
have continued reason for joy and thankful-
ness—the cloud will be dissipated and the
darkness retire before the powerful and
penetrating beams of the Sun of Righteous-
ness. We give to our readers with pleas-
ure the following extracts from letters re-
ceived by the Secretaries of the American
Tract Society from colporteurs in the above
States.

Rev. M. L. Cain, in North Carolina,
writes, "A work of grace is evidently begun
in this region. I have attended several
meetings where the Lord was pouring out
His Spirit in a wonderful manner, and where
many were crying for mercy. Several hun-
dreds have been hopelessly converted to God
in the counties that I have visited, and in
the counties adjoining. Christians are ac-
tively engaged in efforts for the salvation
of souls. Different denominations are holding
a series of meetings, and the Lord smiles
upon their efforts."

Mr. William Campbell, a colporteur in
South Carolina, writes, "In consequence
of the many meetings in progress on my
field, I have not been able to visit as many
families as I otherwise should. I rejoice to
see the work of the Lord prospering in the
midst of us. There have been large addi-
tions to the church. Some families whom
I visited informed me that they had never
thought seriously upon the subject of reli-
gion; but the words I had spoken to them,
and the religious exercises held in their fam-
ilies, had made a deep impression, and num-
bers of them are now rejoicing with the
people of God."

Mr. Amos Hitchcock, in Tennessee,
writes, "A Baptist preacher wished me to
select some of our publications that would
be suitable for a library, in a Sabbath-school
just commenced in his neighborhood, which
I did. In visiting the neighborhood again
I found the people much interested in the
books. Some who were well acquainted
with the place told me that they had no
doubt that there had been more reading of
religious books since I was there, than there
had been for five years previous. I have
since heard that there is a revival in pro-
gress in that place, and about twenty have
been hopelessly converted."

There has been for some time past a
powerful revival of religion in a neighbor-
hood where I circulated many works last
spring, and where there was much anxiety

to get the books. A large number have
been gathered into the church."

Rev. Robert Dodson, who has been en-
gaged as a colporteur in Alabama, writes,
"The strongest evidence that I have that
my visits have not been without profit is,
that in the settlements where the books
have been distributed, there have been great
revivals of religion. I am more convinced
than ever that God will bless the united
efforts of Christians. There has been a
meeting near Tuscaloosa that lasted seven
days, in which all the evangelical denomina-
tions were united, and never have I seen
such an outpouring of the Spirit of God.
Ministers of the different denominations
preached in turn, and all seemed to have
but one object, the salvation of the souls of
men. A large number professed to have
found Him of whom Moses and the prophets
did write."

"I have spent two of the last three
months in almost continual labor, preaching
day and night, praying and conversing with
anxious sinners. There is now another
meeting in progress in the city of Tuscaloosa
that has lasted 21 days. Already more
than 200 have professed a hope in
Christ. There is scarcely any thing talked
of in the streets of T. but religion."

"In the northern part of Tuscaloosa
county, at one of the churches which is
under my care, there has been a great re-
vival, and many souls, as we trust, have
been converted to God. A similar work is
still going on in many places."

For the Christian Secretary.

The Governor of Vermont on Peace.

Governor Slade in his recent message,
speaks of this subject in response to a
communication from the Peace Society.
"It would seem necessary to do little more
than to announce this object to secure for
it the favorable consideration of the rulers
of every Christian people. War is the
greatest of all the calamities that ever af-
flicted the human race; and yet the world,
after having been involved in its crimes,
and felt the terrific sweep of its desolations
for near six centuries, seems but just
awaking from the delusion, that it is neces-
sary, and consistent with the spirit and
principles of a religion whose all-pervading
element is love."

Our own country, more perhaps than al-
most any other, needs this awakening in-
fluence. The freedom happily enjoyed by
our people, seems to engender the restless
spirit favorable to war, while it receives ad-
ditional impulse from the popular appeals
incident to our system of free suffrage—
appeals made often by men who love dis-
tinction and excitement more than their
country,—while their appeals act on minds
in no condition, from the association of
numbers, and other causes, to feel their in-
dividual responsibility for the crimes and
consequences of war.

While the spirit of peace, and a scrupu-
lous regard to justice will, by their silent
influence, check, if they do not entirely
subdue, the spirit of aggression, they will
not necessarily prevent the occurrence of
international difficulties, nor in the present,
if in any future state of the world, super-
sede the necessity of some formal provi-
sion for their adjustment. This necessity
suggests a resort to the principle of AR-
BITRATION, and the introduction into treaties
between nations, of stipulations to that ef-
fect.

It is to the furtherance of this object by
acting on the public sentiment of our own
country and the world, that the American
Peace Society solicits the action of the
General Assembly of this State; and I
could hardly be invited to the performance
of a more grateful duty, than to become the
medium of asking your attention to it, and
recommending, as I do, such action as may
in your wisdom, most effectually lend the
influence of this state in the furtherance of
this great movement of peace on earth, and
good will towards men.

I must be permitted to add an expression
of the sense I entertain of the great value
of the efforts of the friends of peace through
the organization of peace societies, in dis-
pelling the delusion so long prevalent in re-
gard to war. The results thus far of the
quiet and persevering efforts of these asso-
ciations, have furnished a most gratifying
illustration of the silent power of truth, in
the hands of Christian benevolence, to re-
form and save the world."

These extracts are only a part of Gov-
ernor Slade's noble testimony on Peace,
the noblest ever yet uttered by any ruler.
We deem the example worthy of all imita-
tion.

Geo. C. Beckwith.

Boston, Nov., 1845.

Faith.

An individual, well known to us, while
standing in Fulton street the other day,
was asked by a poor famishing ill-clad man,
for relief. He said he had applied to the
poor authorities in vain, and unless he got
relief from some source very soon, he knew
not what must become of him. The ap-
peal reached the heart of the individual ad-
dressed, and would have reached his pocket

but, alas! it happened that it was just
then empty. He bid the poor fellow wait
a few minutes, and he would try to raise
a small sum from individuals he was acquaint-
ed with in the neighborhood.—He went,
and after obtaining a few shillings, was re-
turning, when he met a noble hearted fel-
low, to whom he said,—"Mr. S., I want a
shilling or two from you for a poor fellow
dying, almost, for want." Mr. S. searched
his pockets for some time, and at length
said—"Upon my word, I have not a cent
about me. I am sorry." The other turned
to go away, but was called back by S.
saying—"Hold; I have found something
—if that will be of any use to you, take it."

"But," replied the other, "this is a \$3
bill. I cannot take it. I only want a quar-
ter from you, at most."

"Take it along," was the reply, "and
don't keep the poor fellow standing there
famishing. It will get him something com-
fortable."

The individual departed with the money,
but before he had got twenty yards return-
ed, and said:—"Mr. S., I cannot take it.
I know you have many calls, and turn none
away, and this seems like robbery. I can-
not take it."

"There you stand," replied Mr. S., and
perhaps the poor fellow has had neither bit
nor sup to-day. You and I have had plen-
ty; take it along.—I shall be repaid five-
fold for what I have given."

"But said the individual, as he stood
with the bill in his outstretched hand—"I
would rather—" "Pshaw! don't! I tell
you I shall receive fivefold for that; you
know what the good book says—go and
make the poor fellow happy, for a short
time at least."

The individual was about to express his
doubts, and urge him to receive back the
money, when a third person stepped up and
said, "Mr. S. I have owed you \$10 for a
long time, but until within one hour have
not been able to pay you. I have unex-
pectedly received the amount of an old bill,
and the first thing afterwards was to find
and pay you." Mr. S. took the money,
and he who paid it departed. The individ-
ual who still held the \$2 in his hand, look-
ed on in astonishment as he saw Mr. S.
receive just five fold, as he had predicted—as
though it was a matter of course.

"What are you looking so astonished
for? said Mr. S., pleasantly. "Didn't I
tell you I should receive five fold? I knew
it. If I had not stopped to talk with you,
the man would not have found me, and the
money would have been spent, doubtless,
before to-morrow. Now go; don't keep
the poor fellow out of his money any longer;
and mind, always rely on what the
good book says."—Brooklyn Daily Ad.

Sale of Church Livings.

[The following exhibits a horrible fea-
ture connected with the established church
of England. Revolting as the picture ap-
pears, it is nevertheless true.]

Going down one day into the Auction
Mart, Bartholomew Lane, I found George
Robins (the celebrated auctioneer) in the
act of commencing the sale of several
church livings. "Now gentlemen," said
he, addressing a crowd of clergymen, "I
have some prime things for you to-day.—
The church, let me remind you, gentlemen,
is now become the only good speculation.
It is the only line in which you can estab-
lish your sons like gentlemen, and with a
chance of success. The church, my friends,
that's the profession—that's the only gen-
tlemanly, and certain profession. And why
certain! Because you can certainly buy the
best livings, you that have the money,
and here's in the first place a specimen
of what's to be had. Let me see—the
income of this living is altogether £2000;
now the tithes are commuted, which are
themselves £1000, and no bother about col-
lecting. It's a rent, now, gentlemen; it's
a rent, and comes in cheerfully, easily,
graciously—almost of itself. It's within
thirty miles of London, in a fine sporting
neighborhood, and—"

"How old's the incumbent?" shouted a
short thick man, in rusty black, with a great
bundle of papers in his hand.

"Old! why, my friend, you could not
well wish him older. He's turned eighty."
"And means to live to a hundred," cried
another voice.

"Is he ill?" bawled another.

"Is he ill?" says Robins. "That's the
delicate point, gentlemen. I do not like to
enter into delicate matters; but my learned
friend here," turning to a pale young man
sitting under the desk, the legal broker of
church livings—"my learned friend has
seen him lately, and I dare say can tell
you."

"Is he ill, old—"

"Why no, not ill exactly. I should not
say ill; but he's not strong."

"My friend's cautious, gentlemen. The
worthy old man, he says, is not ill, but he's
not strong; and when a man is turned eighty
and is not strong, why I leave you to judge
for yourselves. Depend upon it he's soon
for kingdom come."

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its former isolated state, is now
and not many years can elapse,
in governments will have their
empire in Peking, and, at
capitals, representatives from the
na. In a few years the whole
wealth of the country will be
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Christian Secretary.

HARTFORD, FRIDAY, DEC. 5.

Special Meeting of the Triennial Convention.

We proceed this week, to furnish such particulars relating to the extra session of the Convention as were omitted, or simply alluded to, by our correspondent last week. In making out these proceedings, we avail ourselves of the reports of the New York Express and Zion's Advocate, (Me.)

The roll of the Convention was read by Rev. R. H. Neale, of Boston, Assistant Secretary. Only two Southern members answered to their names—one from Maryland, the other from Kentucky. President Wayland then read the rules of the Convention, and explained the object of the meeting. Rev. Baron Stow, of Boston, read the doings of the special meeting of the Board at Philadelphia. A committee consisting of Hon. Heman Lincoln, Henry Jackson and Leland Howard, were appointed on credentials, who were instructed to report as members all who had a right to a seat in the former meeting, and all who were substitutes for such. Dr. Cone, before introducing Mr. Judson to the meeting, offered the following resolutions with appropriate remarks:

Resolved, That this Convention regard it as a special occasion for gratitude to the God of all grace, that he has so long preserved the life of our son, or missionary, the Rev. Adoniram Judson, and has strengthened him to perform services of inestimable value for the perishing heathen.

Resolved, That the President be requested to express to our Brother Judson assurances of the pleasure with which we welcome him to his native land; and of our heartfelt sympathy with him in the painful circumstances which have withdrawn him, as we hope only for a season, from the field of his missionary labors.

The resolutions having been unanimously adopted, Dr. Cone presented the father of our missionaries to the President, who addressed him in an appropriate manner.

The Committee on the Constitution stated that of their number, four were in the city of New York, three in Boston, one from Providence, and one from Philadelphia, and that they were unanimous in the following

REPORT.

1. This Association shall be styled **THE AMERICAN BAPTIST MISSIONARY UNION**.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting, the Union shall elect by ballot, a President, two Vice Presidents, a Recording Secretary, and two members of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one third of whom shall be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

5. The President, or in his absence, one of the Vice Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union shall be called by the President, or in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but only members of the Board shall vote.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman, a Recording Secretary, an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary, a Treasurer, and an auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee, as may be necessary to regulate the plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, to specify his duties, and fix his compensation.

10. The Board shall meet annually, at such place as they may appoint, at least two days previous to the annual meeting of the Union, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place and object of such meetings shall be sent at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations for the collection of funds, and to prescribe their duties and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution, or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers at its annual meeting, a report, containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the ensuing year; and in general giving all such information

as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two thirds of the whole number, to remove for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or missionary, and to appoint others in their places, being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer or member of the Auditing Committee, the Executive Committee shall have power to supply to vacancy until the next meeting of the Board of Managers.

OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board, or of the Executive Committee.

OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the Treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all deposits received, and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board, or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers, and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once a month to examine the books of the Treasury, particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee, to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, so be entered upon the records of the Board of Managers.

MISCELLANEOUS.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist Churches.

22. All moneys contributed to the Treasury of the Union, shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects shall be appropriated according to the will of the donors, provided such application shall be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors, or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two-thirds of the members present.

All which is respectfully submitted.

S. H. CONE, Chairman.

DR. CONE, by request, explained the leading features of the Constitution. The Committee had corresponded on the subject—and yesterday they spent nine hours together. They had thought of the various names which might be adopted, such as Association, Convention, Society, &c. But they could fix on no name which seemed to them so desirable as Union. This is the name long worn by our brethren over the great waters.

The Committee were also desirous to give permanency to this Union, and therefore they had decided that it should not be made up as heretofore, by representatives from churches, societies, but of life members.

After the Constitution had been fully debated article by article, it was unanimously adopted. The most important article in the Constitution, or rather the one that caused a considerable debate, and appeared to be the least understood, was that which appeared to recognize the right of slaveholders to a membership. The article is in the following words:

"This Union shall be composed of life members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of this Union. Other persons may be constituted life members by the payment, at one time, of not less than one hundred dollars."

The first clause of this article being under consideration, an explanation of the committee's design, in offering it, was elicited by a suggestion from Mr. Colver, that it opened the door too wide. The clause was adopted, as was the second, after a few words on the subject. The third clause being under consideration as to what shall constitute a life member,

Rev. Mr. GREEN, of Charlestown, Mass., said he was in favor of so amending this clause as to except slaveholders from the "Union." When he had made his motion to that effect,

Rev. Mr. HILL moved to take the question without debate.

One member said, he hoped dictators would keep their seats. We are free men here!

Rev. Mr. COLVER said he hoped that debate would not be restrained.

Rev. Mr. WILLET, of Connecticut, supported the pending motion. It was true that Baptists of this part of the country, should be heard in this Convention. The voice of the people was opposed to slavery, and to any toleration of it by the convention, and the time was coming when it would be insisted on, and when the country churches, or a great proportion of them would separate from any organization that did not oppose slavery, and go for freedom.

Rev. Mr. ARTHUR, although agreeing with the last speaker in his opinion of slavery, did not favor the amendment. He could see no such dangers as likely to flow from the clause as his brother had anticipated.

Rev. Mr. TUCKER, of Buffalo, could not see what this convention could possibly have to do with slavery. He was opposed to slavery—it was a

great curse,—a corrupt sore,—and why bring it into this convention? He said there was no reason why the life memberships of the Southern Baptist brethren should not be accepted. Northerners had no objection to use the money coined by Southern slave labor; it did not burn in their pockets. He was opposed to any such amendment, deeming the fears expressed futile and groundless.

Rev. Dr. WAYLAND denied that there was any thing in the article under consideration, hidden or ambiguous. No such thing was intended by the Committee. He had lived before his brethren a great many years, and if there is one here who ever knew him to be guilty of a trick, or any thing under-handed, let him stand up, and say it. The resolution meant just what it expressed, and its only intention was to further the cause of missions to the heathen.

Rev. Mr. KINGSFORD, of the District of Columbia, said he was the only member present from the South, and he would ally all such fears as had been expressed. The South would never trouble this Convention, or the proposed "Union." They had formed an organization of their own, and would abide by it; and he could assure this Convention that their proposed "Union" would never receive the first hundred dollars, to constitute a life member, from that quarter.

[If Bro. K. meant to say the "Union" would never receive a hundred dollars from a slave State, his prediction was proved apocryphal before the close of the meeting, as one \$100 pledge was received at this meeting from a brother residing in a slave State—though as we suppose, not a slaveholder.]

A communication was received from the American Indian Mission Association, proposing to take our Indian missions under its patronage. A committee of five was appointed to take the subject into consideration. It is probable that this request will be complied with, and all the Baptist Indian Missions placed under the care of this Association; which is comprised of Western and Southwestern Baptists. Their proximity to the Indian tribes is an argument in favor of the proposed change.

The Convention then proceeded to select provisionally seventy-five persons, to constitute the new Board, after a charter shall have been obtained from Massachusetts—Agreeably to the provisions of the Constitution, they are arranged into three classes, 25 to a class.

FIRST CLASS.

J. D. Walden,
E. D. Owen,
Thomas Powell,
Gov. G. N. Briggs,
J. H. Duncan,
J. B. Schell,
A. Day,
J. H. Smith,
N. K. Kendrick,
S. W. Munn,
J. Linnard,
H. Marchant.

SECOND CLASS.

E. Turney,
G. C. Chandler,
O. G. Constock,
J. W. Dean,
R. Fletcher,
G. Colby,
A. Beebe,
F. Humphrey,
J. Newton,
P. W. Dean,
T. Watson,
W. W. Keen.

THIRD CLASS.

J. Stevens,
A. Bailey,
I. M. Allen,
I. Davis,
J. Barden,
M. Shepherd,
O. Sage,
W. Colgate,
J. R. Ludlow,
S. Smith,
V. J. Bates,
S. S. Treon.

N. D. Sheldon,

E. Hutchinson,
E. Nelson,
L. Porter,
J. C. Jameson,
J. Jones,
B. T. Welch,
P. Church,
E. Bright,
E. W. Dickenson,
J. H. Keenard,
G. Miles.

—Laymen.

The New Missionary Union.

When we first read the Constitution of the Missionary Union, a principle feature in it struck us very unfavorably. This was the terms of membership. To fix a sum as the price of admission to membership without any other qualification whatever, looked to us at first sight, as a virtual dismemberment of the churches and the missionary society. A very worthy pastor from Massachusetts who left the meeting on the morning of the last day of the session, met us the same afternoon, and expressed a similar feeling, he had not had time to look at the subject in all its bearings, but we presume, when he has examined it at leisure, he will, with us, change his mind in some respects. In the first place it will be remembered that every hundred dollars that is raised by a church, makes a member of the Union for life, so that a church with moderate means, in the course of a few years make a large number of its members life members of the Missionary Union. Smaller churches can, without much inconvenience, make their pastor a member within the year. So that, in this way, if all the churches will engage in the cause, there will soon be more members than would ever think of attending the annual meeting, and the number will be constantly increasing.

The other objection that struck us with some force was, the absence of any other qualification except the payment of one hundred dollars. This opens a wide door for the admission of all parties, sects and creeds, but then, who of other denominations would unite with this Union at an expense of a hundred dollars? A few benevolent individuals will, undoubtedly, but the great mass will stay away.

It may be objected that slaveholders will unite with us, and thus again bring the fruits of the unpaid labor of the slave into the missionary treasury. This we know would be a very serious objection to a great many. But there is no danger of this. The South has just gone out from us and they are now actively engaged in getting up a Society of their own; besides their feelings towards the North, just at this time, are not of the most pacific character. The action of the Board on the subject of slavery, and the subsequent withdrawal of the South, will prevent a re-union while slavery lasts. There are those at the South who are not slave holders, and who sympathize with the North, to such not the least objection can be raised against their becoming members. On the whole, the Union, under all the circumstances, is formed upon as good a foundation as possible. It may require some amendments, and this, if necessary, will be done at future meetings.

On the whole, we have every reason "to thank God and take courage," in view of the mission cause. Six months ago we were distracted, with a debt of \$40,000 on our hands, which had been increasing for years. Now the divisions are healed by the withdrawal of the South—the debt is paid off, and there is a balance in the treasury. There is everything to hope—nothing to fear.

The New Organization.

In a recent article we expressed the hope that the attention of the denomination might be directed to the independence of our churches as the basis of missionary operations, at the approaching Convention in New-York. We did not expect its immediate, practical acknowledgment, though we could have devoutly wished it; convinced as we are, not only of its safety, but of its powerful efficiency in the Kingdom of Jesus Christ. We were too well acquainted with the usual preliminaries of such meetings, to anticipate its recognition there. We only hoped that God would put it into the hearts of some of his servants to call the attention of the churches, and especially of the ministry, to *Christ's own revealed plan* for the evangelization of the world. Nor were we disappointed. Brethren Hague and Everts, both spoke decidedly and unequivocally upon this point, and to our certain knowledge, many hearts responded to the sentiments which they uttered; and could the full amount of corresponding sentiment and feeling upon this subject have been developed, we have no doubt it would have been regarded as worthy of some attention. But that sentiment will be developed. It cannot be restrained. It is the basis of our denominational character—the distinctive feature of a true christianity, and unless he renounce the grand fundamental principle of the christian policy, it must sooner or later control all our religious movements. From our childhood we have been taught to regard the church as a spiritual body; as having no alliance with the state or the world. We have always been taught to regard the half-way covenant as the fruitful source of ecclesiastical corruption and apostasy. And so we still regard it, whether the basis of that covenant be infant baptism, or what in our estimation is infinitely worse; a stipulated sum of money as the price of the right to legislate in the visible kingdom of Jesus Christ. Disguise it as we will, this principle is wrong—anti-christian, and savors strongly of the rottenness and corruption of Rome.

But we have no fears as to the issue. We have unwavering confidence in the omnipotence and ultimate triumph of truth. The time will come (God hasten the day) when the church, casting off all alliance with the world, will come up to this work, leaning only upon the arm of Christ, clear as the sun, fair as the moon, and terrible as an army with banners. We have strong faith in the sterling integrity of the denomination at large, upon all important questions, when placed before them in their true light and legitimate bearings. God forbid that we should express the slightest suspicion of the pious and sincere zeal of those who brought forward and carried through, so much to their own satisfaction, the present organization—that it will, to a certain extent, accomplish good, we have no doubt; but that it is the most remarkable plan for reaching the resources of the denomination;—that it is *Christ's plan*, for sending the gospel to the heathen, we deny. We say, that nothing like it can be found in the actions of the primitive church, under the guidance of the Holy Spirit, in the execution of the great commission. The church then was the only organization; and life-membership, in that, was based upon the payment of a stipulated sum of money, but upon repentance, faith, and baptism; and so in our opinion it should be now. Nothing can justify the *last change* in a policy so signally sanctioned by the Holy Spirit. Much less a change, which dictates the great distinctive law of christianity, and in its distrustfulness of the workings of truth, overlooks the church, which Christ hath purchased with his blood, and set apart as his *own exclusive organization*, for the conversion of the world. Nor have we any doubt but that a return—an immediate return to the simplicity of Christ in this work, would be followed by the most glorious results. Aside from all philosophical views, we have strong confidence in the mighty workings of truth. We believe the wisdom of God is above the wisdom of man. And for ourselves, we would not hesitate to roll back the work of missions upon the churches, and trust it to their hands and *theirs only*. We believe it would succeed gloriously, because such is the plan which infinite wisdom has devised. Besides this, who can not see the necessary efficiency of this plan. Let the multitude of our churches, or so many missionary bodies, look out upon the world and attempt its conversion; let them either independently, or by confederacy, call, appoint, send and sustain their own missionaries; and let this be done with the zeal, and faith, and prayer, which the divinity of the work itself could not fail to inspire, and who does not see that in this way the responsibility of the denomination would be most intensely interested.

We talk of union! This would be a union worth the name—a union of sanctified hearts in their personal responsibility—the churches of Christ in their individual responsibility—*all* separately, yet *unitedly* as a whole, pressing on to the conquest of the world. Nor let it be said that, however beautiful or truthful this may be in theory, it will not do at present to trust its practical workings. We might as well distrust Christ. We do indeed, when we substitute our wisdom for his.

We have more to say upon this subject than we can say in this article. We will only add, that it is evident that the spirit of missions is widely diffused throughout our churches; the hearts of the pastors, especially, are alive to its claims. It has a place in the faith and prayers of a large majority of each private member, and nothing is wanting in our opinion to render all this powerfully available in a rapid diffusion of the gospel, but an appeal to individual and ecclesiastical responsibility. And upon this basis the work must ultimately rest. Dr. Cone himself confessed that *such had long been his own convictions*, but he did not think the time had come when the trial of truth could be safely made. We have now fellowship with the *Doctor's* piety than philosophy. We believe that truth is always safe, powerful, effective. Nor do we anticipate any enlarged access in the work of missions, until the wisdom of Christ is practically recognized in our operations. But churches will begin to act for themselves. Some will see the light and venture to follow it. The beginnings may be small, but the issue will be glorious.

Rev. Mr. Caldwell, of Roxbury, has received and declined an invitation from the Harvard street church, Boston, to become their pastor.

Dr. Judson's Visit to Brown University.

PROVIDENCE, NOV. 17, 1845.

DEAR SIR,—It has occurred to me that some account of Dr. Judson's visit to his *Alma Mater*, would not be unacceptable to many of your readers; not only because every thing connected with such a man is highly interesting, but because his return to the place of his education, after so many years absence, would naturally awaken peculiar and thrilling emotions.

Dr. Judson's first interview with the students and faculty of the University, together with such graduates as happened to be present in the city, took place at 9 o'clock this morning. Among the company present, was an elderly gentleman who for a long time filled the office of professor in this college, and who, when a boy, received private instruction from Dr. Judson while he was a student. There were also present among the undergraduates a brother of Mr. Arnold, now laboring as a missionary in Greece, and two brothers of the lamented Mrs. Shuck. After some familiar conversation and the ceremony of introducing Dr. J. to each of the persons present, we enjoyed the gratification of a few unprepared though impressive remarks from those lips which had taught so many dying men the way to life. "Nothing," said Dr. J., "nothing among the numerous changes that have taken place during the last forty years more attracts my observation or affords me more pleasure in meeting you, than the good order and the decorum which I have observed among you." The great change which had taken place in this respect since his day, he attributed, in a style more oriental than is common among us, to the distinguished and weighty character of the President of the University. He concluded his remarks by recommending most forcibly and earnestly the religion of Jesus Christ.

After visiting the various public rooms and buildings belonging to the college, most of which have been erected since his graduation, Dr. Judson accepted an invitation of the Missionary Society to meet them. Here we saw more of the spirit of the man than we had before witnessed. Although he betrayed no lack of interest in revisiting the scenes of his early manhood,

"The happy hills, the pleasing shade,
The fields beloved in vain,"

and in marking the various changes which nearly half a century had effected; yet did the sight of more than twenty young men, all of whom had pledged themselves to consider prayerfully and honestly whether it were not their duty to enter upon the missionary work, awaken a livelier emotion and call forth a more full and glowing expression of feeling. The objects of the Society were first stated to him, and the Constitution placed in his hands. "You cannot know, young gentlemen," said he, "with what pleasure I take this book." The manifest emotion which half choked his utterance pointed to thoughts and feelings which lay beyond the reach of words. Perhaps the view before him might, for a moment, have called back from the dim and half-forgotten past, that little company—Newell, Rice, Judson and Hall. Perhaps a glimpse of heathen wretchedness and of the value of the immortal soul, with the thought of what the little company before him might effect for the good of man, may have flashed upon his mind. Upon the table by which he sat, lay a copy of the Scriptures translated into the Burman language, and which he himself had some years before presented to the University. After the first dose of emotion had subsided, he rose and addressed the young gentlemen in a most appropriate and pathetic manner. He spoke of the evidences of a call to the missionary work, of the importance of being decided and earnest in so great and so difficult a sphere of labor; and, above all, of the necessity of depending upon our Lord Jesus Christ, of feeling that he hath sent us, and that we are performing his work, and that he loves us with a strength of affection which we cannot possibly conceive of.

At twelve o'clock, Dr. Judson met the Philaenian Society, of which he is a member. After a welcome from the acting President of the Society, the Secretary read the records of that meeting at which Adoniram Judson was admitted to be a Philaenian. These records were made in the year 1805. Nothing could have revealed more vividly the buried past. It seemed that the shadow upon the dial had gone back many a degree. Dr. Judson had strength to say only a few words, in which he expressed the very agreeable surprise he felt upon listening to that ancient—yes, said he—that ancient record, and also the pleasure it gave him thus unexpectedly to meet once more with the Philaenian Society, and to recommend to them what he considered the most important of all subjects. He was followed in some very appropriate remarks by an elderly clergyman, the Rev. Thomas Williams, who had known his grandparents, and nearly all his family; who knew Mr. Judson when a boy, and when a student in college. It was a very pleasant, and, I need not say, an impressive occasion.

Of Dr. Judson's reception in the city, it is not necessary to speak; for abundant notices will doubtless be given of it. He left us this afternoon to attend the meeting of the Board in New York.

CHRISTIAN ALLIANCE.—Rev. Dr. Bacon, of New Haven, delivered a Lecture on the Christian Alliance at the Centre Church, last Sabbath evening, from 2 Thess. iii. 1.—"Finally brethren pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." The speaker spent some time in defining religious liberty. He took broad ground; and maintained that all religious opinions should be protected by law. To tolerate a religious creed is not religious liberty; Government is bound to protect it. He showed most conclusively that Governments had no right to establish a national religion—that one man had as good a right as another to worship God according to the dictates of his own conscience. The whole drift of his argument was precisely what the Baptists of this State contended for, and gained nearly thirty years ago. He then showed that this liberty was enjoyed in this country to an extent that was known nowhere else, and maintained that it is our duty to give the gospel to those countries where it is now restrained. The object of the Christian Alliance is to carry out the principle of the text—"that the word of the Lord may have free course, and be glorified." It proposes to do this by distributing Bibles, Histories of the Reformation, works on religious liberty, &c., among the subjects of the Pope in Italy and other places where they are now denied the privilege of reading books of this kind. There was a very good attendance, notwithstanding the inclemency of the weather; and it is hoped that the Society which was formed in this city a year since will take courage and go forward in the

work of circulating the scriptures among a people who, though nominally Christian, are but little, if any, better off than the heathen who have never heard of a Bible and a Saviour. The word of the Lord is yet to have free course and be glorified to the utmost limits of the earth.

SWEDENBORGIANISM CONFIRMED.—Mr. Poe, the editor of the Broadway Journal, wrote a Magazine article, some time since, entitled "Mormon Revelation," in which he tells "right along" as though it were matter of fact, about a sick man, who was magnetized and gave an account of the future state and the spiritual world. Mr. Poe says: "The Swedenborgians inform me that they have discovered all that I said in a Magazine article, entitled 'Mormon Revelation,' to be absolutely true, although at first they were very strongly inclined to doubt my veracity—a thing which, in that particular instance, I never dreamed of not doubting myself. The story is a pure fiction, from beginning to end."

The author of the article alluded to had worked up in some of the most untenable nonsense of the German philosophy, and they must have been ignorant and credulous in a singular degree, who could mistake it for truth, at a moment.

Conn. Literary Institution.

MR. EDITOR,—I trust I shall not be asking too much, when I request the insertion, in your columns, of the following remarks concerning the Connecticut Literary Institution, which I cannot forbear to make, from my conviction of the intrinsic value of the advantages there afforded. It is situated, as your readers probably know, in the town of Suffield, than which there is not any village in our State more healthful, and but few, if any, pleasant. To those wishing to fit themselves for the counting-room, or to prepare for admission into any of our colleges, this school presents inducements rarely surpassed. The Principal, Rev. C. C. Barnett, A. M., who has the charge of the classical department, seems to act with the determination that the student shall have some knowledge of the philosophy of the language which he is studying, as well as the power of translating correctly. He does not pursue the course of many of our teachers, who urge the scholar through the books which he is to read without once considering that he may be almost entirely ignorant of the rules of Syntax. As a teacher of Mathematics, the associate Principal, Mr. P. Gallup, has deservedly a high reputation. Under his instruction, the scholar does not feel that he is traveling upon an intricate path, with an unskilled guide, or as the blind led by the blind. His explanations are clear, and whatever he attempts to elucidate cannot fail of being understood. In conclusion, I think I am not asserting too much, in saying that no Academy in New England is more worthy of the confidence, or of the patronage of a liberal public.

D.

WISSE GENEROSITY.—The man is still living, who, a native of Virginia, inheriting an ample fortune, and for a time, in France, the private secretary of Mr. Jefferson, on his return home, deeply impressed by the evil and wrong of slavery, emigrated with a large company of his own slaves to the then territory of Illinois, that he might confer on them liberty, and devote his energies to the mighty work of securing the adoption of a state constitution in that wide region securing freedom to all its inhabitants. Having settled comfortably on lands purchased by him in that territory his liberated servants, he spoke, he wrote, he published, in favor of liberty, and finally as Governor of the new territory, exerted an influence which led to the adoption of a constitution forever precluding slavery or involuntary servitude from the fair and fertile plains of Illinois. How inestimable the benefit!—How joyous must be the recollections of Governor COLES, when declining towards age, to reflect upon the good which, under Providence, he was permitted to accomplish. No honors conferred by the hand of royalty, no tribute of respect paid by the authorities of a nation, no imperishable statue or giant monument to his praise would be so acceptable to a virtuous and noble spirit, as to be remembered as their greatest benefactor, and celebrated also, through all time, in the songs and acknowledgments of a free and happy people.—N. Y. Observer.

RETIVAL IN WILLIMANTIC.

WE learn from a member of the Baptist church in Willimantic, that they have been blessed with an outpouring of the Holy Spirit. Upwards of twenty have been added to the church by baptism and by letter, and others are to be baptized next Sabbath. The work commenced in September, and a good state of feeling on the part of the impenitent still exists.

PERFECTIONISM.—President Mahan, of Oberlin College, Ohio, delivered a course of lectures on Christian perfection in the Fourth Congregational Church, in this city, a week or two since. He is represented by those who heard him as a very fine speaker.

A new Roman Catholic Cathedral, upon a grand scale, is about to be erected in Liverpool. It is to be four hundred and sixty feet in length, with two towers, and a steeple of great height, and will cost two and a half acres of ground. It will cost half a million dollars. Several subscriptions from £500 to £2000 are already spoken of. Wonder if Puseyism has had anything to do in erecting this building?

Bishop Hughes, in company with President Haly of St. John's college, who is in declining health, sailed for Europe on the 1st inst. He contemplates while in Europe, says the Albany Evening Journal, to make arrangements for the establishment in N. York, and perhaps some other large cities, Hospitals under the auspices of the Sisters of Charity.—The rest of his business the Bishop has kept to himself.

REV. DR. FULLER.—We learn from an exchange paper, that Dr. Fuller, of Beaufort, (S. C.) who is a man of liberal fortune, has just completed at Beaufort, his place of residence, a splendid house of worship. Dr. F. is assisted by four licentiates, one of whom is Mr. Cohen, a convert from Judaism, who promises to become a distinguished preacher.

Our thanks are due to the editor of the New-York Recorder for extra copies of his paper, containing very full reports of the proceedings of the Convention. We had already prepared the principal part of the article in this day's paper when the Recorder came to hand, which of course superseeded the necessity of making use of his reports.

We learn from the New-York Recorder that Dr. Judson left New-York for Boston to be absent about ten days. He is to return by way of Hartford visit here?

Portra.

For the Christian Secretary.

Treasures in Heaven.

In mansions above,
Near the fountain of love,
Where no moth nor corruption can enter,
Oh! be it thy care
To lay up treasures there,
Where thy heart's best affections may centre.

Earth's joys pass away—

Her treasures decay;
Her glory is not worth the securing,
Her pride will deceive,
Her flatteries grieve,
All fading, and nothing enduring.

But treasures in heaven
Can never be given,
But endure as the throne of Jehovah;
When all things decay,
And time passes away,
And life's sinful journey is over.

The high meed of fame—
A bright laurel'd name,
Some dark disappointment may sever;
Then away from all strife,
In the Lamb's book of Life,
Let our names stand engraven forever.

Worcester, Nov. 1845. JUSTICE.

From the Christian Watchman.

Burial of Mrs. Judson at St. Helena,

SEPTEMBER 1, 1845.

BY H. E. WASHBURN.

Mournfully, tenderly,
Bear onward the dead,
Where the warrior has lain,
Let the Christian be laid;
No place more befitting,
O Rock of the sea!

Never such treasure
Was hidden in thee.
Mournfully, tenderly,
Solemn and slow,
Tears are bedewing
The path as ye go;

Kindred and strangers
Are mourners to-day,
Gently—so gently,
O! bear her away.

Mournfully, tenderly,
Gaze on that brow,
Beautiful is it
In quietude now;
One look! and then settle
The loved to her rest,
The ocean beneath her,
The turf on her breast.

So have ye buried her—
Up! and depart,
To life and to duty
With undimmed heart:
Fear not—for the love
Of the stranger will keep
The casket that lies
In the Rock of the deep.

Peace! peace to thy bosom,
Thou servant of God!
The vale thou art treading,
Thou hast before trod;
Precious dust thou hast laid
By the Hopia tree,
And treasure as precious
In the Rock of the sea!

Religious and Moral.

God's Ancient People.

The Jews have long held an important place in the economy of God's providence and grace. He chose them, in preference to all other people, to be His. He entered into covenant with their fathers; and to deliver them from bondage and establish them in their promised inheritance, he wrought wonders such as the world has at no other time seen; became their immediate governor, and established among them his habitation. Through them he gave to the world a revelation of his will, and in his dealings with them, he has illustrated to the world, most forcibly, the principles of his moral government. He sent them prophets, and wise men; and of them, "as concerning the flesh, Christ came, who is over all, God blessed forever; and among them, by his sufferings and death, the great Redeemer made one atonement for the sins of the world. Their unbelief caused God to withdraw from them his peculiar favor, and to scatter them among the nations; but he has not utterly cast them off. In the councils of his love they are still his people, scattered, indeed, among the nations, meted out and trodden down by the Gentiles, and made to bear the judgments due to their own and the sins of their fathers, but still preserved, by a miracle, a distinct people. We say by a miracle; for while every other nation, whose government has been so long scattered among the nations, have mingled like kindred drops, they, to use the illustration of Dr. Griffin, have remained distinct, like the pearls and gems in the bottom of the ocean.

Nor is their history yet ended. Though broken off from the church of God, they are still the objects of His promise and His love, and are yet to occupy a place in the economy of His providence and grace, perhaps as important and as conspicuous as they ever have done. Though for eighteen centuries they have been in unbelief, enemies to Christ and his gospel, yet the time is approaching when, as a nation, they shall look on Him whom they have pierced, and mourn and be in bitterness, and in the fullness of their hearts shall own Him as their Messiah and their King. The promises of God to this effect are full and specific. "God hath not cast away (utterly) His people whom he foreknew." "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part has happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn

away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.—For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy."

So reasons an inspired apostle. And when the event shall take place—when the Jews, as a nation, shall be brought to believe in that Saviour whom their fathers crucified, and whom, as a nation, they have so long rejected—what an epoch must it be in the history of the church and the world!

How must it serve to silence the tongue of infidelity and confirm the truths of the Bible! Returning from the long captivity of unbelief to the bosom of the Christian church, with what zeal must they engage in spreading the gospel through the world, and in hastening on the latter-day glory of Zion! How justly does the apostle reason: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Considerations like these should render the Jews an object of intense interest to the whole Christian world. Intimately connected as their conversion is with the Church's final triumph, her heart's desire and prayer to God for Israel should be, that they may be saved. Such a desire has ever existed in the Church to some degree, and yet the inquiry arises whether there is not less of this specific desire in our churches than there should be, or than has existed in some former periods! In praying for the conversion of the world, is there not less special prayer offered for the conversion of God's ancient people than there should be, and less than is warranted by the scriptures? How seldom do ministers present to their people as a distinct subject for meditation and prayer the conversion of Israel! How seldom in the pulpit or the Monthly Concert is this dispersed and unbelieving people made the subject of special prayer! It was not always thus. We remember when aged ministers, in leading the devotions of their people in the sanctuary, not only prayed that the Man of Sin might be destroyed, but they also were accustomed to pray for God's ancient people, to beseech Him to remember his covenant with Abraham, Isaac and Jacob, and to gather into his church the dispersed of Israel, and with them the fullness of the Gentiles. The aged Christian, too, imbibing the spirit of his pastor, was accustomed in the prayer-meeting and the social circle to offer a similar petition. It occurs to us that there is less of this sort of prayer offered in our churches now than there was in former times. But in view of the important place which the Jewish nation hold in God's plan of redemption as revealed in His Word, how strong are the inducements for Christians to give them a place in their prayers. The question, so often made prominent, whether the Jews are to be restored to their own land, though interesting, is to us one of minor importance. That they are, as a nation, to be brought into the Christian Church, is a fact made sure by the promise of Jehovah, and this is sufficient to render them an object of intense interest to all who love our Lord Jesus Christ. True, they are now in unbelief. Like their fathers, they have "stony hearts." But touched with the finger of his love, these stony hearts will melt, and the children of Abraham again be the children of the living God.

In Europe numerous societies exist, whose object is the conversion of the Jews. They are usually denominated Societies of the Friends of Israel. A similar one in our own country has a feeble existence. It is not our object, however, at this time to advocate the claims of this Society, but the claims of God's ancient people to a more frequent remembrance in the prayers of the Church.—*Vt. Chron.*

John Sumnerfield.

A quarter of a century since, there arose on the horizon of the church a star, that shed for a few transient years a mild and benignant light, then disappeared, and was seen no more. Many an eye beheld its progress with wonder and delight. Many a heart bounded with joy as it felt the influence of the light thus shining from this brilliant orb. It was a star of the first magnitude, and of the most cheering promise.—This beautiful visitant seemed lent for a while to earth, as if heaven in the plenitude of its mercy, designed to present a new proof of its power and willingness to endow humanity with such gifts and graces, as should instruct and bless the race on which its mercy is bestowed. He—the gentle and the lovely—came from a foreign land, but no land was foreign to him, as he could be no foreigner in any Christian land, that loved the sound of the gospel he preached. He adopted this country as his own, and this country in turn adopted him. He made his way into all hearts, because all hearts made way for him. He leveled the distinction of denomination, for his constant theme was the love of Christ to man, and the love of regenerated man to Christ, and to the whole brotherhood in Christ. His name was John, and well did he bear it, for like that amiable apostle, he seemed to dwell in love, and love to dwell in him.—Combining the impassioned fervor of youth with the wisdom of maturer years, and the energies of an accomplished intellect, with the rich unction of a sanctified heart, he led his hearers through the gates of the sanctuary to the vestibule of heaven, and bade them listen to its ravishing melody and aspire to its holy companionship. I seem even now to hear through the long vista of

intervening years the musical cadences of that voice, which none who heard can ever forget. Those themes on which he dwelt—the love of God—redemption through the blood of Christ—the song of exultant angels over penitent souls—the lamentations of the holy over those who reject the gift of God—the sublimities of the last day, and the solemnities of the final judgment—themes in themselves pregnant with an undying interest—these, when set forth by the living messenger of God, in strains such as were given him to utter, did indeed strike the soul as realities too indispensable to escape the deep consideration of mortal men. The grave has received into its silent bosom many of those hearers, as it long since closed on the preacher, but many too live, who will not accuse the writer of a partial enthusiasm in this reminiscence of one so fondly loved, and so sincerely lamented.—If he stood before us in his youthful morning, it was with an aspect that seemed to preclude the hope of his ascension to the meridian of life. His countenance pale, thoughtful and spiritual, as if "commencing with the skies," impressed us with the anticipation that his ministry on earth would be as brief as it was brilliant. That anticipation lent an additional charm—melancholy though it was—to every production of his intellect, every picture of his imagination, every flight of his fancy, and every effusion of his heart. That gush of feeling, so natural, so warm, so exhilarating to the responsive sensibilities of a thousand hearers—it came from a fountain soon to be sealed by the cold hand of death. It is thus that the many feel a mysterious, but mighty sympathy with the fate of a single one of our race, on whom Genius has conferred endowments which are themselves exalted in a spiritual life by the Spirit of God. Endowments still more regally endowed by Him, whose prerogative it is to regenerate, as well as to create mind.

But not alone in the solemn assembly of public worshippers was the power of his oratory felt. Of all those meetings connected with the exercise of beneficence to men, at which his attendance could be secured, he was the charm and the crown.—At New-York he burst upon the public eye at the great Bible Anniversary, with some tender strokes of eloquence, that not only ministered to present gratification, but awakened universal expectation. Nor was it ordinarily disappointed. The striking turns of his wit—the playfulness of his humor—the very beneficence of his satire—the ease, the grace, the graphic beauty with which his mind unfolded the subject in hand—the fine blending of the useful with the beautiful—and the effect of all marked him as one admirably fitted for the work in which he was engaged. Why could he not be spared! Must that "cypress bud," of which Milton beautifully speaks, be so early, so distinctly visible in the "garland" of his honors, intertwining its solemn shade with the brighter colors that wreathed his youthful brow? Even so did it seem good to the dispenser of life and death. Let us not then doubt because we are disappointed, or complain because our hopes are crushed. Of the friends of this lovely youth it might be said in the language of the poet:

"Alas! for them, though not for thee;
They cannot choose but weep the more;
Deep for the dead the grief must be,
Who ne'er gave cause to mourn before."
[Journal of Commerce.]

John knows best?

Said John Newton to a gay friend, "I need not turn deist, to enjoy the best and the most that this life can afford." Newton had a right to say this, and to be believed. He had, as he says, "experienced the good and evil on both sides." He had been a man of pleasure and impiety and knew how to estimate them. Thus he says to his friend,—"If you were to send me an inventory of your pleasures, how charmingly your time runs on, and how dexterously it is divided between the coffee-house, play house, the card-table and tavern, with intervals of balls, concerts, &c., I could answer, that most of these I have tried, and tried again, and know the utmost they can yield, and have seen enough of the rest most heartily to despise them all." "You know all that a life of pleasure can give, and I know it likewise." So far they were equal.

But Newton had another experience, found "in the pardon of his sins, communion with God, calm reliance on the divine providence; the cheering prospect of a better life, with foretastes of heaven in his soul." Supposing that such pleasures would be despised, he adds,—"But here lies the difference, my dear friend, you condemn that which you have never tried." An all sufficient answer this, to every one who questions the superiority of religion. The gay, the giddy, the sordid, and the impious, despise the duties and the joys of the pious mind. But they "condemn what they have never tried," and why should they be believed? Why should they believe themselves even? Surely no one who seriously wishes to find the "true way," will give heed to such blind guides. If the unbelieving and the scoffing would discourage your anxious inquiries, ask them, "Have you ever been heartily and consistently religious, and do you offer me the evidence of deep experience? And if not, should I be fool enough on my way to eternity, to follow the counsels of ignorance? If you wish to make your way to another world in the dark, be content to go alone, who, while they know as much of the world as you, know infinitely more than you of religion, and its joys and hopes." Were the race of triflers and objectors thus resolutely met, so many thoughtful and convicted minds would not be fatally turned from their purpose, and joined again to

the vast company who crowd the way of death, going down to the dark world of hell.—*Bos. Rec.*

The Two Spiritual Empires.

There are but two spiritual empires in this world—the kingdom of light, and the kingdom of darkness; the empire over which God rules, and the empire over which Satan is the absolute monarch. They who are not the subjects of the one, are the subjects of the other; and they who have not, by the new birth, been translated out of the "kingdom of darkness into the kingdom of God's dear Son," are still the subjects of the enemy of man. God is building up a kingdom on the earth; and it is done by a change in character, and views, and feelings, the most momentous and thorough that the mind ever undergoes. In the Bible it is designated as "life from the dead," and as a "new creation;" and it is impossible that this change should take place and no evidence be furnished of it; or that it should occur and produce no difference in the life. Can the vegetable world again bloom with beauty in the returning spring after the long death of winter, and give no evidence of life? Can the buds open, and the flowers blossom, and the grass carpet the earth, and yet all be as cold and sterile as in the winter? Could the now pale, and stiff, and mouldering corpses under ground leave their graves and come forth, and yet there be no evidence of life? Could the sun rise suddenly at midnight, and shed his beams on the dark world, and there be no evidence of the mighty change? And can a sinner dead in sin be quickened into life by the power of God's Spirit, and still there be no life? Can the powers of the soul, long torpid and chill in the dreary winter of sin, be warmed and animated with the love of God, and no one know it? Can the pure light of the Sun of righteousness pour its beams into the soul darkened by sin, and all be as benighted as ever? Can the slave in sin be set at liberty; can the gospel touch his shackles, and his limbs feel the manly impulse of the freedom of the sons of God, and he continue to feel and act as if he were still a slave? Can the poor maniac be restored to his right mind; the wandering eye of the lunatic become settled and calm, and no one know it? Can he who has all his life hated eternal and infinite excellence, be brought to love it, and the soul itself be ignorant of the amazing transformation? And can he who has despised the cross, and trampled the blood of the covenant beneath his feet, embrace that cross as the only foundation of his hope of heaven, and yet give so dubious indications of the change that no one shall know it, or suspect it from his conduct?

Herein is the origin of all our leanness. I verily believe that the true source of the coldness and deadness of professing Christians is to be found in low and inadequate views of the nature of conversion to God. We linger at the threshold of life. We have not yet settled the great point whether there is such a thing as regeneration, or whether "there be any Holy Ghost." Multitudes have no correct views of the great change which takes place when the soul is renewed, nor have they any belief of the truth which the Bible reveals on that subject. They speak of *seriousness*, instead of *regeneration*. They talk of being *thoughtful*, instead of being *converted*. They have some indistinct image of an external work, while the Bible describes it as passing from death to life. They seem to suppose that the act of becoming connected with the church is to be attended with a breaking off from some open sins; that they are to take their leave of the grosser forms of iniquity, and that they are, for the time at least, to give themselves to increased seriousness. But do they speak of a mighty, thorough, transforming change, as the Bible does? Have they any sympathy with the description of the new birth in the New Testament? Know they anything of compunction for sin; of grief that they are poor, and polluted before God; of the joys of pardon; of the new views of the glory and grandeur of the divine character as now seen in the Son of God? Is there a new heart; a new life; a new conversation? Are there new hopes; new joys; new objects of pursuit? Or is there amidst the seriousness some plan for compromising matters with God, and an inquiry even then how the hold on the world may be continued? Is there still a purpose, while the deceancies of the Christian profession shall be maintained, to grasp still as much of the world as possible; to pray as little as possible; to be as gay, and as fashionable, and as happy in the world as may possibly consist with the Christian profession? I tremble when I think of a man just entering on the professed Christian life, endeavoring to make a compromise with God, and a league with the world; attempting to make light and darkness, and heaven and hell meet together.—*Rev. A. Barnes.*

Beautiful Illustration.

FLIGHT OF THE EAGLE AND HER YOUNG.
In the book of Deuteronomy we have a beautiful and animated allusion to the eagle, and her method of exciting her eaglets to attempt their first flight, in that sublime and highly mystic composition called *Moses' Song*; in which Jehovah's care of his people, and method of instructing them how to aim at and attain heavenly objects, are compared to an eagle stretch up her nest, flutter over her young, spreadeth abroad her wings, so the Lord alone did lead him. (Deut. xxxii. 12.) The Hebrew lawgiver is speaking of their leaving their eyrie. Sir H. Davy had an opportunity of witnessing the proceedings of an eagle after they had left it. "I once saw a very interesting sight above the crags of Ben Nevis, as I was

going on the 20th of August in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manoeuvres of flight. They began by rising from the top of the mountain in the eye of the sun; it was about mid-day and bright for this climate. They at first made small circles, and the young birds imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise till they became mere points in the air, and were both parents and children lost to our aching sight." What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look towards Heaven and the Sun of Righteousness, and to elevate their thoughts thither, more and more, on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example.—*Kirby.*

Burying Alive!

BALTIMORE, NOV. 26.

A most horrid case of Burying alive occurred a few weeks since in our city, and which although generally talked of, has out of respect to the friends of the deceased, been excluded from the public prints. A young lady was taken sick and died very suddenly, as was supposed by the family and physician, and was placed in her coffin and carried to the depository of the family, and placed in the family vault. A few days afterwards on visiting the vault, they were struck with the horrible sight of the young lady in her burial clothing, out of the coffin, and sitting up against the side of the wall—dead.

As may be supposed, the discovery has plunged a family and large circle of acquaintances in the deepest anguish. It was found on examining the coffin, that the lid had been forcibly pressed off by the young woman, who had actually been buried before the vital spark had fled, and who had returned to consciousness, but to die the most horrible of deaths! Many may doubt this, but it is too true to be denied.—*Correspondent of the Tribune.*

For Children.

Conversations on the Hydrargos, or Great Sea Serpent.

Father, did you see the great sea-serpent in New-York?

Yes, my son, but not the sea-serpent which is supposed to have been seen of late on our shores: I saw the bones of a monster of the deep that probably existed before the Flood. These bones Koch, from Germany, who has spent 20 years in this country exploring its natural curiosities, dug up in the state of Alabama. Sit down and I will tell you about it.

We went into a large room, with a good many people in it standing each side of a row of bones 114 feet long. These bones were smaller towards one end, and larger to the other where the head was propped up on a scaffold almost up to the ceiling.—The bones were so large and heavy that they had to be hung together with strong wire along the neck; but the body and tail lay in a long narrow trough raised from the floor to let the people examine it better.—The smaller bones were about as large as a 56 pound weight; and the bigger ones three or four times as large. The head was as long as your breakfast-table, and thin and sharp like a ground snake's, with two large holes where the eyes once were. All along the middle, which made the body of the serpent, were two rows of thin ribs, crooked like a sickle, and about three feet long. Then there were two long bones coming out just about the bottom of the neck, which seem to have served the animal for feet, or perhaps a curious kind of fins. All these bones together weighed seven tons and a half, as much as a dozen cartloads of hay.

Dr. Koch told us he found some of the vertebrae, as he called them, the buck-bone joints, lying on the ground in a new clearing 150 miles above Mobile, and he set to work to hunt the rest and found them inside of a white rock that made all the top of the ground. He got chisels, and then got people to help him, and worked several weeks hard, and so broke the rock, away from around these bones, and got them out and put them together as we saw them.

How did these bones get into that rock, father?

I must say, my son, it puzzled me to think; but Dr. Koch took us to a map on the wall after a while, and told us that some thousands years ago the southern States were not so high out of water as they are now, and the Atlantic Ocean and the Gulf of Mexico came up all the valleys of the big rivers, just as the tide now comes up the Hudson river 160 miles to Albany. Then, said he, the tide from the sea and the rivers from the land brought in a great deal of mud, and the mud settled to the bottom, and got to be at last ten or twenty feet thick, and through all the years that it was settling it kept covering up the skeletons of all the water snakes, and fish, and sharks, and whatever else happened to die in the river and fall to the bottom. The little fish would pick their bones clean and then the mud every year would gradually cover them up. And this Hydrargos, or King of the Ocean as he called it, was a great sea-serpent that came up the river and lived on the sharks and other fish in it. Perhaps sometime, as it came slowly swimming up the river with its long neck and head twenty

or thirty feet out of water, until it saw an alligator asleep on the bank, it would go softly up and hit him a dreadful blow with its tremendous tail and make a breakfast on him that would last it a week. But after awhile this serpent died and went to the bottom and its bones were covered up along with the rest. And then by an earthquake or subterranean fire, or some convulsion of the earth, the whole country rose one or two hundred feet, and so the valley lost all its sea water and became dry land, only, that a fresh water river yet flows down along its bottom, called the Alabama river; and then this mud grew dry and hard and became a rock everywhere, and in it were all the shells and skeletons of the animals that had been covered up in it. The top of this rock turned gradually into soil, and now the people plough it and sometimes plough up these bones. In these fossils or petrified remains of ancient animals, are often found those unlike any species of animals, now known to exist. That was what he told us, my son, as near as I can remember.

Thank you, father, very much for this interesting history. But why did not God tell us all these things in the Bible?

The Bible, my son, was not given to instruct us minutely in respect to all the works of God's hand, though it does contain stores of information even in natural history. Who can think of the Hydrargos without being reminded of the Leviathan described in the 41st chapter of Job? Turn to that chapter, my son, and read it again. But the grand theme of the Bible is Redemption. It was given to teach us all we need to know about God and the way in which sinners can be saved. Let us be thankful that in the Bible we are not left to dark speculation concerning the way of life, as we are to the question how and when these bones of the Hydrargos became imbedded in the limestone; but that in its sacred pages we have a more sure word of prophecy, a lamp to our feet and a light unto our path, able by faith in Jesus Christ to make us wise unto eternal salvation.—*Am. Mes.*

Advertisements.

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JAMES G. BATTERSON, Marble Manufacturer, Hartford and Litchfield, Conn. would be specially attentive to the citizens of Hartford, and the public generally, that he has opened an establishment at 233 Main-street, (directly opposite Union Hotel), where he will manufacture at the lowest possible prices, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.

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The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

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Hartford, January 1, 1845.

ATENA INSURANCE COMPANY, incorporated in 1810, for the purpose of insuring against LOSS AND DAMAGE BY FIRE only; Capital 200,000 dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to the great losses by sweeping fires. The Office of the Company is kept in their New Building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the second modulation of the public.

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VOL. XXIV.

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